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EDITORIAL COMMENT.

Whiskey Advertisements.—One by one the papers in the good State of North Carolina are responding to the call of their conscience—yes, newspapers have a conscience—and are cutting out all whiskey advertisements. Several of the very ablest and most wide awake of our papers, be it said to their everlasting honor, have refused to carry these advertisements from the day that prohibition carried till now, and as said, others are coming to a similar course. The latest to join the list, and to which we extend congratulations, is The Evening Times (Daily) of Raleigh which expresses itself in this wholesome manner:

"After April 1, The Evening Times will not carry whiskey advertisements. * * * This action will undoubtedly bring financial loss, but we are conscious of the wonderful power and influence of this paper to the thousands of homes to which it is a welcome visitor."

Commenting on this decision of The Times, the Leaksville Gazette says:

"The Gazette congratulates The Times upon its new departure, and its readers also. What man is there that would welcome to his home and family of children a newspaper laden with the germs of physical disease; and yet through thoughtlessness a whiskey advertising newspaper, reeking with moral contagion, is actually endorsed by the parent and commended to his sons and daughters. How can such a newspaper advocate morality in one column and at the same time advise young men where whiskey can be bought? What must necessarily be the influence of such a newspaper?"

Peary and the Pole.—It is said that it takes great men to manifest great weaknesses. Measured by such a standard Commander Peary is a great man. From all reports he is a very ambitious and an exceedingly selfish man. Matt Henson, the Negro who was with Peary in his final "dash for the Pole," lecturing in New York recently said:

"Commander Peary, for all the years that I have known him, has been a selfish man, after his own glory and that of nobody else. About the 16th of Oc-

tobar when I was negotiating for food supplies upon the polar trip, Peary, who had ignored my existence since our return, suddenly woke up to me. I received a telegram from him protesting against my going on the lecturing tour. I also received a letter of protest from him."

The Negro also said that Peary borrowed some photographs he had made, promising to select what he wished and pay for them. (Commander Peary selected what he wished of the photographs, but the pay has not been forthcoming.)

This story of Henson might be discredited did not Peary's record in other particulars, since his return, bear it out.

Peary also gets a cold hand from Congress, and with cause. The Congressional Committee, with the matter under advisement, refused a medal unless Peary submitted proofs of his discovery. This he refused to do, on the grounds of protecting his publishers. Congress decided, therefore, that the publishers might give the medal, or whatever else they wished, but as for Congress—nil.

Did not the same polar ice that paralyzed Cook's brain freeze up Peary's heart? It is all a sorry spectacle, in the discussion, if not in the deed. But not infrequently do great men rob their own crowns of all the richest jewels. One would better never discover anything than lose his character and good name.

"Scholar and Gentleman."—It is a genuine pleasure to note that Harvard University is overthrowing, or much restricting, the elective system for college students. It is likely that the smaller universities and colleges will follow Harvard's lead in abandoning, as they followed it in adopting, this system. President Eliot thought, and held, that college students were old enough to know what studies they could, and should, with greatest advantage, pursue. But it is found that college students, like other folks, move along the line of least resistance, and those subjects were most decided wherein the teacher, and the texts taught, were considered "easier." It is not very complimentary to have to say that even mature men in college will almost invariably select studies, not the best suited to their intended avocation

but those easiest to "get good marks on." A return to the old system of a strictly compulsory course is, therefore, hailed with delight.

The exchange says that this old system at least had the virtue of turning out from the colleges "scholars and gentlemen." To this charge rejoinder is made that we no longer have places and professions for "scholars and gentlemen." Then so much the worse for our day. If a college cannot make "scholars and gentlemen," then it might as well shut up its doors. The same magazine enquires, "How much, for instance, is the emphasis upon Latin in our schools a survival from the time when some knowledge of that tongue was the badge of a preferred class?" Whatever badge it may or may not be, the emphasis on Latin, and the classics, is certainly not misplaced, to our thinking.

Students need to study Latin to-day as much as they needed to study it a hundred years ago, not because people speak Latin but because, as is universally known, the study of Latin is one of the very best possible mental exercises. The study of Latin trains and strengthens the mind—teaches a student how to think clearly, speak accurately and reason logically. And no student ought ever to go to college to see how many "agreeable and useful things" he can learn, or how many assortments of knowledge he can stock his mind with. That is neither education nor a shadow of it.

The object of college training and of education is to teach men and women how to think; how to take hold of propositions and work them out for themselves; how to reason clearly and forcefully and accurately. The sort of training that teaches students how to think is far superior to that which stocks the mind, as a growing garden of blooming, flashing flowers is superior, in richness and beauty, to a glass case of artificial flowers. To teach a man how to think right is to give him a more abundant life; the very end our Savior had in view when it was declared, "He came that they might have life, and have it more abundantly."

FROM THE FIELD.

POSTPONEMENT.

Our quarterly conference was held at Spring Hill Saturday, and many business matters were attended to. The report of the building committee (to give some needed repairs) thought not very exact, gave us a financial basis to begin upon. The committee had seen contractors who said the approximate cost would be \$100, but as the party named no exact amount the conference postponed the arrangements. We know it is going to cost something and we know the amount has got to be raised, so I say why not commence now? Winter will soon be gone, and then we will not need it until next winter. Friends, I see no reason to postpone anything when it has got to be done.

Moody, the world's evangelist, said one of his greatest mistakes was to postpone something until next Sunday.

Suppose the saw mill man postponed sawing a man's lumber until next week. What would be the consequence?

Suppose the merchant was to have his stock nearly sold out, but waited until next day to order more. Do you think he would have many customers?

Suppose the farmer puts off planting or hoeing his crops one week. Why, his peanuts would be covered up in grass.

Suppose a church puts off buying Sunday school and church song books until nearly all they have are torn up? And puts off beginning to raise money for a large repair work for the church until the exact cent is found out? What would be the fate of the foregoing if they only kept everything on the firing line and were prompt and did not postpone?

Today, dear friends, is the day you must decide and never postpone anything that is so important as the improvement of God's temples, for postponement leads to negligence and negligence to indifference and indifference to utter failure.

R. M. White.

Waverly, Va.

PREPARE FOR DEATH.

The word death is very often spoken in a very careless manner, but all know that death is coming sooner or later and there is no way of escape. When death comes we will have to go, prepared or unprepared. It will be too late to try to get ready after we feel the icy fingers of death on our brow.

We are young and enjoying the great blessings of health now, but we don't

know how soon we will have to meet death

There has been a great number of deaths in our community, and we don't know who will be the next one to be taken away. Death does not wait for any one to get ready; it just comes at any time. Oh! how much we could do in the way of preparing for death and bringing other souls to Christ, to be prepared for death. Stop and think just for a moment. Are we prepared to die? Do we live every day as if we knew that tomorrow death would come? I am afraid that we do not, but let us try to live as near right as we can, and God will help us in our undertaking. If we live right we are happy and can make everyone around us happy.

To be kind and loving to all, and try to speak a word of comfort and cheer to all who seem sad-hearted is pleasing in the sight of the Lord. In many ways we can help others to live nearer to Christ by watching our own acts and being careful to do nothing wrong.

We know the blessed Book of God says, "Let your light so shine that others may see." To die happy means to serve the Lord till death. Sometimes the road seems rough and hard to travel, but if we will go to God daily in prayer, He will help us to overcome all trials and temptations, and with the Lord's help let us try to live such a life as to be prepared to die at any time.

Maud Walker.

Goldville, Ala., R. F. D. 2.

HOME MISSIONS.

It matters not who or what we are, there is a work assigned to each. Something may ever be done in some department of Christian service. We can not all be ministers of the gospel or Sunday school teachers, or be sent to the foreign fields, but each one of us can be a home missionary, and by so being we can serve God and accomplish something. There are many poor fatherless or motherless children in our own communities whom we can visit and help. Perhaps these children have not sufficient clothing to attend Sunday school or church. Here then is an opportunity for doing some thing for the Master. There are many poor widows who are striving and sacrificing to earn a living for their children. Here again we see the need of a home missionary. Our communities need them and we can help them.

Being a missionary is no easy task. We must pray often and seeing no answer to our prayers, we must not give up. We must walk in darkness, though

we see no light, but wholly lean on Jesus for our help and strength. We must not be weary in well-doing, for in due season we shall reap, if we faint not. We can visit homes in different communities and have prayer meetings. We can read our Bible with prayer to God that he will reveal to us wisdom, love and patience.

I think we could be better Christians and follow Jesus better if we would organize a missionary band, and do such work as our hands find to do in our community, and then we can help others. Be a worker for the Lord by being a home missionary, by doing today and about us what we can.

Maud Holleman.

NO SORROW THERE.

This earthly life has been characterized as a pilgrimage through a vale of tears. In the language of poetry, man has been called a pendulum betwixt a smile and a tear. Everything of man's making in this world is characterized by imperfections. The best people have many faults. The clearest mind only sees through a glass darkly. The purest heart is not without spot. All the intercourse of society, all the transactions of business, all our estimates of human conduct and motive must be based upon the sad assumption that we cannot wholly trust either ourselves or our fellow men.

Every heart has its grief, every house has its skeleton, every character is marred with weakness and imperfection. And all these aimless conflicts of our minds and unanswered longings of our hearts should lead us to rejoice the more in the divine assurance that a time is coming when night shall melt into noon, and the mystery shall be clothed with Glory.

Geo. M. Holder.

Langdale, Ala.

TUBERCULOSIS SUNDAY.

Approval of the movement for a national tuberculosis Sunday on April 24, recently inaugurated by the National Association for the Study and Prevention of Tuberculosis, is given in a statement by the Right Reverend Richard H. Nelson, Bishop Coadjutor of Albany, N. Y. for the Protestant Episcopal Church issued today.

Bishop Nelson says: "I think well of the proposal that all the churches should unite on April twenty-fourth in presenting the truth concerning tuberculosis and stimulating public interest in the campaign for its prevention and cure.

"The campaign has entered upon its

second stage. Having labored with some success to point out the danger, we are now concerned with the cure, and this depends upon improvement in conditions of personal and social life. Whatever the churches may be able to do along this line, will be a double contribution to physical and spiritual betterment and I should think that all would wish to have a share in such an enterprise."

Reports from all parts of the United States indicate that the Sunday set apart will be generally observed, by the preaching of sermons on tuberculosis and by the distribution of special literature.

The National Association for the Study and Prevention of Tuberculosis declares that the campaign against tuberculosis is a warfare against ignorance, and that as soon as the people of the United States know that tuberculosis can be prevented and cured, they will demand that the needless waste of 200,000 lives annually be stopped.

THE POWER OF PERSONAL INFLUENCE.

In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Nearby a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar and the steel bar remained motionless. But it was done again and again for ten minutes, and lo, at the end of that time the bar gave evidence of being uncomfortable; a sort of nervous chill ran over it. Ten minutes later and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock.

And yet there are people who dare assert that they exert no influence in the world! As science tells in the experiment here recited that a small cork exerts an influence upon a five-hundred-pound steel, so religion tells us by the mouth of Paul that "no man liveth to himself, and no man dieth to himself." If a grain of sand be moved a hundredth of an inch, the center of gravity of the earth is shifted—a little, it may be true, but still it is shifted. A pebble dropped in mid-ocean sends out tiny wavelets which do not cease till they have touched the farthest shores.

In the work of religion more conversions are effected by the example of Christian lives than by the words of evangelists. The greatest revivalists of today concede that the large ingather-

ings of souls in their meetings are due, not to the oratory of their lips, nor to the emotional power of their sermons, but to the personal work of Christians. The church is learning the lesson of the early days, taught by Andrew and Philip—the lesson of personal influence working for souls.

Daniel Webster said he could answer the arguments of all the theologians he had ever known, but he could not answer the argument of the Christian living of an old aunt of his up in the New Hampshire hills. An atheist who had spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of myself." And yet Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life, a consistent walk and conversation. Said Cecil: "I tried to be a skeptic when a young man, but my mother's life was too much for me."

The old African preacher was right when he said: "Brethren, a good example am de tallest kind of preachin'." And Dr. Chalmers expressed the same truth when he said: "There is an energy of moral suasion in a good man's life, surpassing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongues of men and of angels."

A prominent lecturer gave the following testimony to the influence of a good life: "If the present lecturer," said he, "has a right to consider himself a real Christian, if he has been of any service to his fellow creatures, and has attained to any usefulness in the Church of Christ, he owes it to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart: for though I had been religiously educated, I had restrained prayer and cast off the fear of God. My conversion followed, and soon after, my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events, but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendors of heaven."

O, if every Christian could realize for one day that at no moment does he live to himself, but that in one moment of his life may be wrapped up the future destiny of his next-door neighbor!

A poet has embodied the thought that

nothing of good goes to waste, is "lost," in this great universe of ours:

Nothing is lost! The drop of rain
Which falls in silence to the ground,
Abideth still; its life is found
Transfigured in the golden grain.

Nothing is lost! The falling tear,
The word of comfort lightly given,
Shall still abide in yonder heaven,
When earth's rich fruitage shall appear.

—Thomas Curtis Clark.

FROM THE ALUMNI.

Since my last report I have received the following subscriptions from the Alumni, in the Special \$50,000 Fund for Elon College:

C. E. Newman — \$50.00.
Mrs. C. E. Newman — \$25.00.
T. E. White — \$100.00.
H. C. Simpson — \$250.00.

All these subscriptions are especially appreciated. As is known to our people, Bro. Newman is pastor of the church at Henderson, N. C., which is yet a mission point, and where they have been laboring hard and sacrificing much in order to build a nice new house of worship. The Lord has greatly blessed Bro. Newman and his faithful members there, and they are "bringing things to pass."

Bro. White, as is also known to all our people, is one of our missionaries to Porto Rico, laboring under many difficulties, among a foreign people, and sacrificing in many ways in the building up of the Master's Kingdom in Porto Rico.

Bro. Simpson was one of Elon's first students. Came here without money, but with an honest heart, an earnest purpose, and a ready and willing hand. He left here with a splendid record behind him and everybody said: "You'll hear from that young man later." And he has been heard from, not only in this donation to his alma mater, but in the building of both our Greensboro churches—especially the Palm St. Church, where he and his wife hold their membership and where he has been a moving spirit—and in fact, in every good word and work in the city, in his Conference, and wherever anything good is to be done. And the Lord has blessed him temporally as well as spiritually.

I feel that this week's report ought to give new inspiration to the movement, and urge others to line up now.

Will you not do it?

E. L. Moffitt, President.

—President Taft spent March 14th, St. Patrick's day, in Chicago and made six addresses to different gatherings.

NOTES AND PERSONALS.

—Sunday, March 27, Easter.
 —The Southern Christian Convention at Suffolk one month off.
 —May every Sun reader enter into the hopefulness of the Easter season.
 —The world is not interested in what a man knows. It is interested in what use he makes of what he knows.
 —Will the Christian Church in the South wake up to its privilege and responsibilities as to the Laymen's Missionary Convention?

—The whole Christian world has occasion at this Easter time to sing and shout the praises of Jehovah that the Son of God arose from the dead and became the first fruits of them that slept.

—Norfolk Landmark, March 19: "A series of revival services will begin at the South Norfolk Christian Church, Sunday evening, to continue for ten days or two weeks. Rev. Daniel A. Keyes, the pastor, who was formerly engaged in the evangelistic work, will conduct meetings and the song services will be a special feature."

—From the Greensboro Patriot of March 9th we take the following: "Rev. W. H. Roach, a minister of the Christian Church, died at his home in High Point last Wednesday night. He had been suffering from Bright's disease for some time and had been confined to his home for several months. Was 60 years old and is survived by his widow and several children." Bro. Roach was a member of the Western N. C. Conference and had served, with acceptance, as pastor of several churches. He was a good preacher and was held in high esteem by many Sun readers who will deeply regret to learn of his death.

—Rev. B. F. Black, Secretary Street Railway Y. M. C. A., Memphis, Tenn., sends a letter of brotherly greetings, a promise to write for The Sun at an early date, and an account of the many sided Christian work and opportunity in which he is engaged. Bro. Black is a busy man and is doing much in the open field to which he has been called.

—The following from the Raleigh Evening Times as to services last Sunday in the Hillsboro St. Christian Church, Rev. L. F. Johnson, pastor, is encouraging and hopeful: "Congregations at the Christian church are increasing every Sunday. Yesterday was the best day since Christmas. Subject for the morning service, 'The Unspeakable Gift.' Miss Moore, the president of the W. C. T. U., delivered an address at the evening hour. She created a profound interest and made a lasting

impression on the minds of her audience. The state W. C. T. U. is fortunate in having such an excellent public speaker. Miss Moore has some strong argument for temperance and righteousness. Those who may hear her speak in other cities will be fortunate, for she will surely entertain, interest and help all who may hear her. She represents a righteous cause and should have the sympathy and co-operation of every pure man and woman in the state.

"The Easter program for church and Sunday-school will soon be ready. The public will be invited to attend all services. Program will be published later."

Brother Charles H. Stephenson, than whom there is no better is the wide awake superintendent of the Sunday-school, and with his efficient corps of teachers and assistants is making the school one of the very best in the capital city.

Prevention and Cure.—The Anti-Tuberculosis Convention held at Greensboro last week was a notable event. It will inevitably result in great good. In a large hall, well arranged, was a "Tuberculosis Exhibit," which was impressive to the eye and stimulating to the mind. Maps, charts, and statistics, showing the progress, spread and results of consumption, were displayed, the tenor of which was to point out how consumption might be "prevented," rather than cured. "An ounce of prevention is worth more than ten pounds of cure" was the impression one got from the exhibit. One motto in large letters read, "Consumption cures do not cure consumption." "If you think you have consumption, and don't want to have it, take a plenty of fresh air, pure food and wholesome exercise, but very little medicine." No, the doctors have not found a cure-all for consumption. They may find it some time, but have not found it yet. They have found a great preventive—fresh air. Get oxygen from the pure air in your lungs and keep on getting it there. The best friend of humanity is fresh air and pure food. The addresses delivered, many and interesting, were to the same effect—fresh air, pure food, wholesome exercise. A poorly ventilated house is to be avoided as one would avoid a pestilence. "Keep the living room free and clean, and the sleeping rooms full of fresh air."

"Gentlemen," said Dr. James Stalker in addressing the students of Yale University, "I believe that almost any preacher, on reviewing a ministry of any duration would confess that his great mistake had been the neglect of individuals. If I may be permitted a per-

sonal reference: When not long ago, I had the opportunity, as I was going from one charge to another, of reviewing a ministry of twelve years, the chief impression made on me, as I looked back, was that this was the point at which I had failed; and I said to myself that henceforth I would write individuals on my heart as the watchword of my ministry."

THE HIDDEN YEARS.

Through the veil that is hung over the larger part of our Lord's earthly life, there comes the soft light of a noble truth. Shall we say that those eighteen years of silence and obscurity were wasted and meaningless? That the long period in which He wrought no miracle and taught no lesson of wisdom and gave no sign of His supernatural greatness, was without value and spiritual significance?

On the contrary, the silence of those years rings with the note of a wonderful message. It teaches that a man's life does not consist in the abundance of the things that he possesses, that the glory of man lies in what he is rather than what he says and does, in character more than achievement, in the quality of his motive and the temper of his spirit and the direction of his purpose and affections. These more than shining deeds and showy talents, and astonishing successes, make and betray the real man.

Miss Manning, in her beautiful little book, "The Household of Sir Thomas More," makes Margaret More record how, when Lord Chancellor, her father, had "attained to the height of earthly glory, his heart was unspoiled and untouched." The closing clause opens a glimpse of More's loftiest attainment. He who kept a heart unspoiled and untouched by ignoble influences has in that very fact reached the topmost peak of true glory. Or, as Solomon put it, he that ruleth his own spirit is greater than he that taketh a city. The greatest conquests are secured within the confines of a quiet, unnoticed life.

And our Lord's use of eighteen years in retirement and obscurity is an example and an encouragement to His people. In the quiet valley of seclusion where most of them live unnoticed and unknown, the Lord and Master walked "far from the madding crowd's ignoble strife," and waked no feeling of wonder and praise in the souls of men. A quiet man in a simple life, busy at the bench, engrossed in domestic cares and duties and joys, reading His Father's Word, worshipping in the synagogue, pouring out His soul in prayer, loving little children, smiling kindly into the

faces of His fellow-men doing justly loving mercy and walking humbly with His God. And all the while He wore in His bosom much of that herb which they call "Heart's Ease." Out of the rich soil of those years grew the character holy and strong and sweet.

Such is the life in which the average man and woman spend their years. It seems monotonous, barren of incident, a routine of homely duties and insignificant experiences. But in this field of plain living there may be high thinking and kingly spirit and the grand achievement of fashioning character like God. The lowliest valley, the most secluded dell, has an atmosphere that is pure with the light of Heaven, and through its shadows the vista opens out and up to God.—Christian Observer.

NOTES AND COMMENT.

—More than forty people were killed and as many more injured by a wrecked passenger train on the Rock Island road near Marshalltown, Ia., March 21st.

—A Federal Grand Jury has returned a bill of indictment against the National Packing Company, otherwise the "Beef Trust" in a Chicago district court.

—Because Governor Brown of Georgia refused to introduce Commander Peary to an Atlanta audience and called the explorer a "fakir," the southern engagements of the explorer have been cancelled.

—Senator John W. Daniels of Lynchburg, Va., lies at the point of death at Daytona, Fla., and has been lingering between life and death for two weeks. There is little hope of his recovery, and the end is expected hourly.

—After nearly a year's absence Ex-Vice-President Fairbanks has returned to the United States. Ex-President Roosevelt has also come back to civilization and is on his way home—after a great hunting trip. Theodore Africanus, the papers facetiously and classically call him now.

—The Secretary of the Navy reports that it costs one hundred and twenty million dollars a year to maintain our Navy. This does not include the building of new ships which is constantly going on. The German Navy, about equal to ours in number of ships, tonnage and men, costs about forty-seven million dollars a year. We, of America, have come to be high-priced folks.

—In the Penitentiary at Raleigh last Friday was the first electrocution in this State. Of course the papers carried many columns giving full detail of all the scenes connected with the deadly act, even giving cuts of the "Chair,"

"scenes from the death chamber," and such. The inauguration of a governor or the assembling of the legislature hardly received such accurate write up and detail. Do people love so much to read the gruesome and the horrible?

—The Lower House of Congress had the longest and bitterest fight last week that it has experienced in many years. A motion was made to eliminate Speaker Cannon from the Committee on Rules. All sorts of parliamentary tactics were resorted to. The House was in continuous session for about thirty hours and more members were present than at any one time during the session. Certain Republicans, calling themselves "insurgents" have rebelled against the rulings of the Speaker and have joined forces with the Democrats in trying to strip the presiding officer of some of his powers.

—It may not be so, but it certainly seems cruel, heartless, ungrateful, for politicians to begin to wrangle over an office when there is a possible vacancy by probable death. While Senator Daniels of Virginia was battling heroically between life and death last week, yet living and struggling to live, the papers and politicians of the Old Dominion were discussing and carrying on at a high rate over the successor to Senator Daniels. Senator Daniels has had a wonderful and brilliant career and one of which his State may well be proud. This conduct on the part of office seekers ill becomes them while there was yet ground for hope, sympathy and help. It was indeed a sorry spectacle.

—The House of Representatives at Washington had, what the papers call, the stormiest time last Thursday, Friday and Saturday that has been witnessed in that body since before the civil war. It was over a resolution, introduced and championed by Representative Norris of Nebraska to reorganize the Committee on Rules, giving ten members to that committee instead of five, making the committee elective by the House instead of being appointed by the Speaker, and making the Speaker himself ineligible to membership on the Committee. The resolution finally carried amid "disorder, chaos and pandemonium," after one session lasting continuously for thirty hours, and another session that made up in "heat" what it lacked in duration. This is believed to be the end of "one man" rule in the House; but the layman cannot understand the wily way of the politician.

—We note with pleasure that Mr. H. Clay Brown has announced himself a candidate to succeed Mr. S. L. Rodgers

who declines to stand for reelection as Corporation Commissioner of this State. We are not on to the ways and working of the politicians, and so have no idea what they will do in the matter, but if they will let the good sense and sober judgment of the people have their way Mr. Brown will win in a walk. He has worked in the office as Secretary to the Commissioner for eighteen years, and knows more about taxes, tariffs, rates, transportation and corporations than any man in the State. He is certainly a clever, accommodating, affable gentleman, well qualified by nature, experience and acquirement for the office named, and we see no reason why he should not be put on the job.

—Five hundred thousand dollars is a sum to pay for a single picture, but that is what banker Otto Kahn of New York paid recently for the portrait of Franz Hals and family, the Dutch painter, painted by himself. J. Pierpont Morgan offered between \$350,000 and \$400,000, which price failed to fetch the rare treasure.

—One of the most unique and picturesque characters in the United States Senate was Senator Gordon of Mississippi, who was sent there to fill an unexpired term of just a few days. Gordon was not much on eloquence and culture, but he made it all up in greatness of heart and sweetness of spirit, and when he retired, he delivered a short "farewell message," which the papers, North and South, are quoting with high praise and commendation. The old veteran showed the heart in him as he turned to the fire-eating orator from Idaho, Senator Heyburn, and said:

"I am an old Confederate and you, perhaps, an old Union veteran. We disagreed. You are the victor. But we each still think our own generals good people. That is all that there is to it, though we have with us yet some blab-mouthed fellows who aint worth cussing.

"We were conquered and took the oath of allegiance. I can raise my hand and say that I have never violated the oath, and I never saw an old Confederate who had violated it. There is no North or South. I stand here in my father's house, and I am proud to be in it. As for our generals, you may as well try to storm the heights of heaven and pluck the diadem from Jehovah's crown as to take away from either of them any of the glory of the records of the two men—Lee and Grant—who stood under the tree at Appomattox and brought the war to a close."

—Just as I am without one plea
But that Thy blood was shed for me."

GREAT POSSESSIONS.

“For all things are yours.”

The apostle gives them here an exhortation again overvaluing their teachers in this part of his first letter to the Corinthians. Ministers ought to be held in proper esteem and admiration in every age and nation, because, if they are not, they can not exercise the right influence, nor accomplish much good. They should receive proper attention and have that courtesy which belongs to them. The ministry is a very useful and very gracious institution, and faithful ministers are a blessing to any people,—but the apostle said: Let no man glory in men. They were appointed of Christ for the general good of the church, and many faithful ones have been a blessing to so many in every age and in every condition, that the thought of their great sacrifice is worthy of our earnest consideration and praise.

Even the world itself is yours to live in—to use and enjoy; and while the earth is the Lord's and the fulness thereof, the world and its inhabitants belong to Him, because it is yours to look upon, and to use to the best advantage and not abuse it. The world is so full of beauty and admiration that we feel proud of its greatness, and profoundly thankful to God for the wonderful opportunities and blessings it so freely and abundantly gives. So we pass over its deep wide oceans and look with delighted awe upon sky and water—upon rising and setting sun, moon and stars—reflecting their beauty below and above, we are impressed to say, What hath God wrought! And as we walk upon the face of the earth, and watch with increasing pleasure the pleasing variety of scenery, and pass vallies, mountains, woodland, plains, ascending and descending illimitable heights and depths, enjoying to an inexpressible degree the romantic things we see how enchanted we are, and how gladly we are thrilled with the splendid works of God. Yes, the contemplation of these things brings us nearer to our Father, and causes us to want to be more like Him. This world is yours—it has been given you to use as a preparatory place. To live in this beautiful world with the precious thought that it has been given us to prepare ourselves for a better and more enduring one is a great and wonderful privilege to enjoy. How our hearts beat with gladness as we survey the greatness and the riches it contains, and how fast the imagination travels it over and over—round and round again to fill our souls and delight us with love and grace. Wherever you go

you can look out and feel that that part of the world is mine also. You can feel right at home because it is a part of your world. No need to feel sad and lonely when so many things ought to make us glad, no cause for doubt when so much evidence of the Maker and Ruler is seen; no need to fear when the cheering words come ringing down the ages telling us to fear not. As you study the times and the great world in which you live, get near to Him who will never leave you alone. When the third person—of the triune God abides with you what good and delightful company you entertain. No other friend so true, none other so lovely, none so patient and helpful. When passing the ways of temptation, the gulf stream of sin was about to swallow you, but Jesus came to your rescue with the life boat and saved you.

“Whether the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.” Life is yours, and on its journey ample means are provided for the support of the travelers over the way, and these precious words ring with gladness in our ears, I am with you always, even unto the end. This life gives the opportunity to prepare for the heavenly life, for if only in this life we had hope our condition would be sad. Hope reaches beyond the vale and leads us upward and onward by triumphant faith to the goal of joys immortal. Life is a mysterious problem, but when God breathed into man's nostrils the breath of life, and he became a living soul, the sparks of immortality were ready to kindle with the divine life.

Life and the world are very closely related. The beauty of the one is the delight and admiration of the other. Life depends upon the world for its existence. The world is a great field for study and investigation, and as much as it has been explored and studied, it still unfolds new things and gives very helpful illustrations. We will be thrilled by them every day, if we but look, listen and think. As you viewed Niagara's surpassing grandeur you took it away with you and it has been in your mind all the time since; it was painted there never to leave you, nor to fade out of the mind. When you saw and admired the greatest water power of the world you were glad to feel that it was yours. Many travelers have taken these falls away with them, and they will gladly possess them as long as they live. As you passed one side or around the world, looking at admirable landscape views; beholding in almost breathless silence the high, long, wide

mountain chain with its unspeakable splendor; walking through caverns watching with eager delight the glittering formation of matchless coloring in the underground world,—you took them in and brought them away with you with a sense of pleasing satisfaction that they were yours. Your Father caused them to exist and gave them to you that you might admire and love Him more.

Yes, and death, too, is yours; and it is the way through which you enter heaven. It is the messenger that will bring you to the mansion which your Father has prepared for you. And it will be a relief to so many diseased and suffering ones who hold on to this life with fearful hearts and trembling hands. It is the way you enter life, rest and heaven. Pope's ode to the dying Christian is full of help—and it will do you good to refer to it. Having stood on the blessed promises of the Bible you will be comforted by them when the vital spark is leaving the mortal frame and you are mounting and flying to be at home with the Lord.

Things present are yours. You must be supported and comforted in the great and eventful journey over life's pilgrimage. Things present then for your maintenance have been provided all along the way. Look over and think over the rich and splendid blessings which have been provided for you and you will appreciate them more and more. You can recall them—just think of them for a moment and then you will desire to praise the Giver for these necessary things—things present to cheer you on the road that leads you home. For these things whatever they are, you ought to be very thankful. Are you looking around you and thinking about the things which are present? Seek them, add them up in the long column and you will be surprised to find so many things present for your use. Take them—use them well for your good and His glory. Be bright, pleasant, and joyful and let your heart cheer you onward for the present things which will impart much gladness. It will do no good to regret the losses and crosses you have had; it will do harm to repine over trouble and the many things which worry you on the way. Let us listen to our Leader who says, My Grace is sufficient for thee. With all the things present inviting you to take them for your support, what have you to discourage you? With the assurance of Him who has promised never to leave you alone—what have you to fear?

Things to come are yours also. The comforting promise of the life that now

is and of that which is to come ought to be very helpful to us, adding new strength to our faith as the days come and go. Look forward with blessed assurance, feeling confident that things to come will be yours to regale you with everlasting riches in your Father's Kingdom. Health, happiness, immortal youth, endless spring and a deathless life will be yours. When we consider these great possessions, our souls are overwhelmed to think on these things, and then to feel that we are Christ's and that Christ is God's is a transporting condition. Precious thought, we are heirs with Christ to an inheritance that will never fail.

The present things—the things which are seen—are temporal, worldly in their nature; but the things not seen—the things to come, are everlasting. The former must be possessed to sustain natural life and to qualify us for the enjoyment of the present state of existence; but the later things to come should be sought and obtained as the greatest and best things needful to give us unending and heavenly enjoyment.

And you are Christ's. If indeed you are His, and the subjects of His Kingdom, there is nothing higher, greater and better for you to want. It means so much to belong to Christ. To be an heir to the throne of the King of kings surpasses all other possessions or expectations. Yes, dear reader, it means so much to belong to Christ.—It means a home; it means happiness; it means rest and peace; and it means heaven is yours. When you take down your harps and join the great orchestra and wear the star decked crown of righteousness and the harmony and melody of heaven, you can exclaim: All is yours, and you are Christ's, and Christ is God's.

J. T. Kitchen.

Windsor, Va.

LIFE'S BLESSED WAY.

A quiet, serene but confident faith in God yet works the miracles in daily life. Permanent achievements in every realm are wrought at the behest and direction of the Almighty, who moves within those fine intuitions of mind and heart where grace hovers and holds sway. Each time we look up in faith we take on new power, and bear down into our common tasks the assurance of success, because we know that our Father with power infinite stands back of all spiritual ministry.

The love which stoops lowest is most akin to that of Christ's, and the heart and hand which reaches low to succor is that which God still empowers with superhuman strength in service. The sweet and abiding turns which change

the complexion of surrounding life, and fill it with divineness and beauty, are each prompted by our Lord; and so He lives and moves and acts in us as we abide pliant to His will. His cross becomes the hourly symbol of an undying love, which through cheerful sacrifice descends to the individual or multitude with the saving efficacy of his own healing.

In each daily path of life we cross the path of others who pray and wait for the kind of ministry a robust and courageous Christian life can impart. Hesitating because of a score of inherited or accumulated weaknesses which have distorted vision and minimized their stock of faith, they wait ready to respond to the word or act which breathes confidence and brotherhood. In earth and heaven the blessing of our good offices to God's children will return a thousandfold, and best of all will be the consciousness that in every way possible, up to the measure of our opportunity and strength, we have served others for God's sake with an unselfish heart.

To give a weaker soul a restored consciousness of its power and peace in Christ is a precious ministry. Said one who was weary and lonely because of prolonged illness, "I have no friend upon whom I can lean in the concerns of my life." The daily cares, which looked in at him through the doors and windows, and excited his heart and mind to restlessness, had left him by reason of physical weakness helpless and dejected. "No friend," I replied. "Ah, yes, you have." "And where?" he asked. "Yonder, yes, even here," I added, "for you have a Friend who sticketh closer than a brother." The tears filled his eyes and joy lighted his seamed face as he replied, "Yes, yes, I forgot." Then we knelt together at life's crossroads that morning and spoke to that Friend together about the many things which brought worry and dejection. New love, new hope with its attending courage were given, and as we arose he said: "Now I see with a new vision; Christ will take my load and bear it with me."

The confidence of others in you is a blessed inheritance. It is the pearl of great price. How careful each should be not to lose it. Frequently we pass those who expect a blessing from us in haste and unintentional indifference, and because of preoccupation of mind fail to impart through word or deed or cordiality the gifts we carry, and leave them wondering whether their confidence, which made us the one bright exception to the rule, was not mistaken. No day must be so full of others' cares and in-

terests as to exclude those timely touches of sympathy which rise as we hurry along life's way, lest we lose our power of leaving the blessing which God waits to see us bestow. Inasmuch as we lovingly serve others we serve Him, and are sure of receiving the reward of those who seek first the Kingdom of God and His righteousness.—I. Mench Chambers, in *The Westminster*.

FOLLOWING THE CALL.

We are disposed to make out a call for ourselves. We wish to enter the service of our Lord, and set about to prepare or select a field for ourselves. But the idea of a call is that we accept the field of God's selection. Jesus said to the men at the boat, "Follow me." The right attitude of mind is that of waiting with expectation and readiness to obey. "I come to do thy will" is the right response to the soul.

They who thus place themselves at the bidding of the Lord are not left unthought of; He leads them, and where He leads is always safe to follow. Thus Dr. Grenfell was led, and as he follows he finds the Lord working with him. Thus Professor Hale has been led. He was called into the light of the glorious gospel, and that light revealed to him the sin and need of men. In that there was to him a call to serve for the lowest and the downcast. A man of high birth, of fine education and refined scholarly culture, he gave himself to a lay ministry to vagrants and drunkards and finds in them the field for which God prepared him.

Paul heard the call on the way to Damascus. He waited for the guidance of Him who had said that He would send him to the Gentiles. He did not seek a good place for himself, but waited, doing all the while that which was at his hand. He was of the strictest of the Jews, but he had been reared among the Gentiles, and was thus able to understand the Gentile mind and how to approach it. There God prepared him for his work, and then brought him to Antioch to receive his final instructions. Entering upon his great work, his attitude was always that of following. He heard the voice and without questioning, obeyed. God was with him. At every critical point there was a vision or a voice, or a hand, a something to determine his course, a fingerboard to duty. When we follow where God leads we find the meaning and the work of life and receive the rewards of faithful service.—United Presbyterian.

—Renew for *The Sun* today, please.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elen College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

ALIVE FOREVERMORE.

(I am he that liveth, and was dead; and behold, I am alive forevermore. Rev. 1:18. Golden Text for Sunday, March 27.)

The resurrection of our Lord stands alone in history. There is no event with which to compare it, nothing from which a parallel may be drawn. It is wholly unique, stands unapproachable, incomparable.

There are instances in which mortals come back from the land of immortals, but ever and always by the will of another, or some extraneous force or circumstance operating upon them. In the case of our Lord, none stood by the hushed, or unsealed, tomb to call him forth from the dead. He alone of all beings who ever went to the grave had the power inherent, within and of himself, not to be called, but to come, from the grave. Death had had its way with others and left them helpless in the tomb, or till some other called them forth by divine power. Death did its worst with Christ, laid his body in the tomb, and sent his followers away in sorrow and sadness. But this once death failed to reach its mark, accomplish its purpose, attain its desired end. There was that in the Christ that death itself had no power over. The weapons of death, in this instance, were hurled at a shining mark, but fell futile and harmless at His tomb. In that act death itself, man's last and bitterest foe, was conquered, rendered harmless and powerless forevermore. Christ met all the issues and requirements of death and came out more than conqueror. By that act He robbed death of its sting, the grave of its victory, and sent a gleam of glory

across the land of darkness and of shadows.

Christ then is the resurrection. He became the first fruits of them that slept. Others had not come back; He had, and of His own power and volition. Since His day no man can argue, with show of evidence, that the soul is overcome in the shock of death. He proved in Himself that death could not reach the soul.

Revelation gives us the last glimpse of Christ, John, the revelator, was in the spirit and saw Jesus in triumph and in victory. The whole Book of Revelation is one grand song of triumph, glory, dominion and power. You cannot doubt Revelation. It is neither the history of the past nor a prophecy that was to be fulfilled. Revelation is a record of that which was in John's day, of that which is now in our day. It is a record of Jesus as He is since He conquered death, hell and the grave, and has become triumphant, victorious.

Whoso liveth and believeth in Him, to such an one, His own life is imparted in such wise that he cannot see death. The spirit of God does not die. "I am alive forevermore," after death has done all that it could, and whosoever liveth and believeth in Him shall never, never die. Death becomes only a gateway to larger visions, clearer conceptions, grander opportunities. Death pulls back the portieres and admits one to the great banquet hall, where plenty and bounty and richest provision have been made ready. By the avenue of death one goes to that place where death itself, and all foes and enemies cease to threaten or do violence. Since Jesus conquered death and through that victory went to full dominion and power, so likewise shall all who believe in Him, and make His life and death their faith and stay and hope. He is alive forevermore. Death can no more harm Him, nor any one whose life is hid with Him in God. "Help us evermore, dear Lord, to live in that life and so share that victory over death, and over all that would destroy."

THE SCHOOL OF SUFFERING.

There is more to learn in this life than that we find in the books. There are deeper and richer lessons than any that are taught in the schools. Some of the finest teachers we have ever found were not in class rooms, but in the sick room. Those who have learned life in the school of pain put scientists and philosophers to blush in their knowledge and discussion of human life, of human nature. For my part I never feel so helpless, so ignorant, so thoroughly un-

taught in the real lessons of life as when in the presence of one who knows life because of its pain, has grappled with living while in the throes of disease, suffering, anguish. Such souls tower above other souls, such hearts above other hearts, as mountains tower above valleys and plains. They say that mountains were born when the earth went forth in travail and suffered in the pangs of pain. It must be so. If you want to learn the problems of life, go and sit, my brother, at the feet of a soul that has suffered in the flesh until the mountain heights of his real character loom large before you, and your own littleness cries out in admiration and in sympathy. The suffering has burnt up the dregs and debris of his nature, and a soul filled with tenderness, beneficence, charity, kindness, is revealed before you. I am not surprised that critics tell us that the book of Job is the most perfect piece of literature ever written. Job is a treatise thought out and wrought out in a soul that had been purified by pain and that had suffered in the flesh.

I saw a man the other day whose every movement meant a pain, whose every effort meant anguish and suffering. And yet, that man dared to laugh and be brave, to praise and not censure, to toil and not despair, to be hopeful and not despondent. He went about his daily task with a heroism that knew no defeat, with a determination that knows no failure—a heroism and a determination to earn for himself and family their daily bread with earnest labor and honest toil. That, sirs, is the sort of Christianity that Lord Christ came into this vain world to teach and to instill into the hearts of mortal man. That is bravery, that is heroism, that is life at its very best.

The school of suffering. We well ones shall have to go there and learn lessons of real life, lessons, moreover, of Christian living and activity.

EASTER DAY.

It matters little whether we know the exact day, or time of the year, our Savior arose from the dead. What we celebrate is not the day, but the event. Observance of Easter emphasizes the fact that Christ arose from the dead. And that is sufficient.

This then is the day of our hope. But for the resurrection, the Advent and the Crucifixion were in vain and to none effect. "Unless Christ be risen from the dead we are of all men most miserable." Without this, hope is vain, life is vain, all things are meaningless. If we are not to live again, live in a better and happier and brighter world than

this, we had far better never have lived at all. Here there is suffering, pain, injustice, cruelty, inequality. In another and better world these things will be done away. Now all our hope and promise of that better place are found up in the resurrection of Jesus the Christ. His resurrection means our resurrection. The fact that He came from the grave is proof positive that all who live in Him shall likewise come triumphant over darkness, the tomb, and death.

No wonder the world rejoices at the return of the glad Easter season. It is the season of gladness, glory and triumph. It is a time for every fainting heart to take new courage and for every despondent soul to look up and get the gleam of heaven's ray of eternal hope.

WHAT THE FACTS SHOW.

It is a very easy matter to say, in an off-hand way, that "prohibition does not prohibit," and that the law is a failure, and then give individual instances to support the claim; but when it comes to a show down of actual facts and figures the claim will not stand. There was no place in North Carolina where the fight was more obstinate and determined, and where it was claimed that prohibition would do the least good, than at Wilmington. Yet, after a year of the law, what of the outcome? The *Progressive Farmer* of March 19 says editorially:

"The disastrous (?) effects of prohibition on a town are strikingly illustrated by the workings of the prohibition law in Wilmington, the leading North Carolina seaport, last year. The law went into effect there January 1, 1909, and perhaps in no other seaport city has it been so well enforced. The results are that the number of arrests in 1909 was only 1,218 as compared with 1,968 with saloons the year before; in spite of increased population, there was a decrease in the number of deaths and cases of insanity; bank deposits showed the remarkable increase from \$7,200,000 to \$9,960,000 for the single twelve months, the increase in bank clearings being greater than for any other leading Southern city except Atlanta (which is also prohibition); the number of building permits and their value more than doubled; and in spite of losing a \$600 license tax on sixty-three saloons each (and voting an extra tax for schools), the total tax rate was reduced 8 cents on the \$100. Getting rid of the whiskey handicap as much as possible, while the North still suffers from it in unfinished measure, is giving the South a tremendous advantage in the struggle for industrial leadership. We'll beat them yet.

NORFOLK LETTER.

The Third Church Sunday-school reached its "high water mark" in all departments yesterday, having 80 in attendance, the largest number present at any time. There were eight new scholars in the main department of the school and eight names added to the cradle roll making 24 in that department, and three added to the Home Department, making 25 in that department.

There will be no preaching service at the Third Church next Sunday on account of the Tidewater Christian Sunday-school Association which holds its quarterly meeting with the Main St. Church, Norfolk, at 3 o'clock. An interesting program has been arranged around the general theme of "The Organized Class." Mr. C. W. Bains, of Newport News, State Sunday-school Secretary, is expected to be present and make an address on that subject.

The interdenominational State Sunday-school Convention will be held at Epworth Church, this city, April 11-14. An interesting program is being arranged for every hour of the time. Some of the most noted Sunday-school workers of the country are to be here.

Have you been hearing about Portsmouth? Or do you pass by any thing you see from there, because you are afraid they will be asking for some money? Well, they do need some money very much, and I hear that there are some who have subscribed and have not paid yet. If you can, do so now; if you have helped once, help them again if you can, and it will be doubly helpful to them. They are certainly a working band. Just last week the ladies gave a supper and cleared over \$89. But the encouraging part of their work is being experienced now in the new life and growth that is being experienced. Sunday was a week ago they received six new members into the church and two new ones yesterday. And the Sunday-school is literally running over. They report 29 new scholars yesterday, with nearly 230 in attendance. They are getting, in their work, to the method that brings results—going after them—for example. One lady reports that she, with three others, went to look up a family. They learned that two others had been there before them, and while they were there, two others came, all on the same mission. I think a safe conclusion would be that if that family can go to Sunday-school, they will be there next Sunday.

Bro. Hawkey, for his faithful people at the Temple, has arranged a program for each night this week, and calls it

"Rally week." Many good things are in store for those who attend.

DON'T FORGET THE PORTO RICO BUILDING FUND. If you will keep thinking and praying about it, you may possibly decide to allow that contribution.

J. W. Manning.

NOTICE! NOTICE!! NOTICE!!!

We have received an invitation from the Memorial Christian Temple, Norfolk, Va., to hold the next Sunday-school Convention with them. We are very glad to accept this invitation and notice is hereby given to all the churches of the Eastern Virginia Convention that the next annual Convention will be held with the above named church July 20th to the 22nd, 1910. The program is now in part under consideration. Each department of the work is looking forward for something good to report and progress made. The Primary Union is taking the lead and expects to make a demonstration. The prospect is that it will be the greatest convention ever yet held. Very respectfully,

C. H. Rowland,
H. E. Rountree,
Stanley Harrell,
Executive Com.

"Could Ye Not Watch One Hour?"

"Could ye not watch one hour?" the Master said:

"Ye who have been my friends, and for whose sake

I willingly alone the wine-press tread;
Could not your hearts keep watch while mine must break?"

"Could ye not watch one hour? Is this the love,

My brethren, that ye oft have longed to show:

Vowed even to death its strength to prove—

Will ye forsake me in my woe?"

"Need will ye have now both to watch and pray,

Whither I go ye cannot come, and ye may sleep on;

Forsaken even by those who loved me best,

Exceeding sorrowful, denied, alone."

O Son of God, O holy Son of Man,

What bitter anguish, deepest grief, were thine;

Nought can compare, since time its course began;

Nor e'er did love with such effulgence shine.

The loss of gold by wear, and by shipwreck, is estimated by the Director of the Mint at about \$1,250,000 per year.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward\$395.90

Dues:

Nannie Benton\$.10
Helen Foster 10
T. Clifford Foster 05
R. Leslie Newman 10
Mildred Irene Walters 10
J. Newman Denton 10
S. E. Denton, Jr. 10
Hubert Neville 10

Monthly S.S. Offerings:

Suffolk, Va. 16.51
Catawba Springs, N. C. ... 2.00
Franklin, Va. 4.25

Special Offering:

Poplar Branch church 1.00
Rev. D. E. Millard, D.D. 50
Mt. Auburn Church, N. C. 1.88
Mrs. Bettie Cates (support
of children, Feb. & Mar.) 6.00
Amt. 9th week 32.89

Total\$428.79

Elon College, N. C., March 16, 1910.

My Dear Children and Friends:—

We are glad that so many of our children woke up this week and sent their nice little letters. We wish so much that we could have 25 letters each week. Who will try to make 25 letters each week? Let all cousins write once each month, then that will give us one hundred regular writers besides those who write once in months and those who write once each year.

In the report three weeks ago from Parks Cross Roads, the report failed to give Bro. W. H. York credit for 50c. which should have appeared with the other names. "Parks" has proven a good friend of the orphans and we are glad to make the correction.

Children, today Uncle Millard is 81 years old and he sends us a nice poem. We are grateful to Uncle Millard for kind consideration of the children's work. We wish so much that he could visit us and preach to the Orphan children. Write often, Uncle Millard. And may you yet have many strong, happy years added. God bless the aged men and women who love children.

Only two more weeks, children, till we have to close our report for the

Convention. Send in your letters. And friends, if you have any funds on hand belong to the Orphanage, please send in now and greatly oblige.

Love to all.

Fondly yours,

Uncle Jim.

THE PAST RECALLED.

Twenty years, and more, have passed,
Since my pen first wrote in rhyme
For The Sun's bright "Corner" Class;
Back in eighteen eighty-nine.

Girls and boys we called them then,
Now they're men and women grown;
Some we'll never see again—
Till your work on earth is done.

They were called in early life
To the realms of glory, bright,
Where there is no pain—no strife,
Where there is no sin to blight.

Some are in the whirl and strife
Of the world's great, busy mart;
Doing well their part in life,
True to truth, and free from art.

Some are in the gospel field,
Working for the good of men,
Urging them their hearts to yield
To the Lord, their Savior, Friend.

Faithful prove, ye who remain
In the Children's Corner Band;
Follow Christ with love unfeigned
Till we meet in Glory Land.

There, with all the pure in heart,
Children of our Heavenly King,
May we meet, no more to part,
Bringing, each, love's offering!

Uncle Millard.

Portland, Mich. March 16, 1910.

Manson, N. C., Mar. 7, 1910.

Dear Uncle Jim:—

I will send my dues for Feb. and Mar.

I am so glad the weather is getting warm so I can run and play out doors. I have a little brother named Fred Dallas. He is almost three months old. He is a cry baby, that is why mama has not written for me last month, and I was sick with the mumps.

Enclosed find a dime.

Your nephew,

R. Leslie Newman.

Bring little brother with you next time, Leslie. We like babies if they do cry.

Chapel Hill, N. C., March 11, 1910.

Here I come with my dues for March. I will be glad when Easter comes. I want to go fishing. We are expecting to build a Christian Church here.

Hubert Neville.

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Hope you can go fishing, Hubert. Be sure not to fall in the water, else some one may have to "fish" for you.

Greensboro, N. C., Mar. 10, 1910.

Dear Uncle Jim:—

I come with my dime for March. I have a little niece. She is ten days old today. I hope the cousins are enjoying themselves. I will close with love to the cousins.

Your niece,

Nannie Benton.

On time, Nannie. Cannot you bring your little niece with you next month?

Union Ridge, N. C., Mar. 9, 1910.

Dear Uncle Jim:—

I am just six months old today. I weigh 20 pounds, can sit alone and say "daddy" and "mamma." I want to join the band of cousins and help the little orphans.

Fondly,

Mildred Irene Walters.

Young ladies who can talk so early surely are on the right road to join our Corner. Welcome, Mildred. May your little life be full of good deeds.

Crews, Va., Mar. 9, 1910.

Dear Uncle Jim:—

Enclosed please find my dues for Mar. We are awfully busy these spring days. Mother has 55 little chicks three weeks old. Love to you and all the cousins.

Your little niece,

Helen S. Foster.

T. Clifford Foster.

Hope you and mother will have good luck with the large family of chicks, for fried chicken is a fine dish.

Pine Apple, Ala., March 10, 1910.

Dear Uncle Jim:—

We'll not wait so late this month to send our dimes. We have been going barefooted, tell James and the orphan boys to come to see us and help us run.

With love,

J. Newman Denton.

S. E. Denton, Jr.

You are ahead of us, boys. Barefoot time is still a part of the future.

"THE VALLEY OF BACA."

"You mean?"—Catherine Macey asked slowly.

"I mean," the doctor answered, gravely, "that you had better send for some friend at once."

The girl lay very still for several minutes. The doctor's keen eyes, watching, saw the slow tears gather, but that was all. Presently she spoke:

"It isn't dying. I have known that for some time. It was only that it seems so—lonesome. I haven't a relative in the world nearer than a cousin, and not a friend to whom I could send. It is very foolish of me"—with a small, brave, appealing smile—"to care for that now, isn't it?"

The doctor's hand closed over the thin one with stanch friendship in its firm touch. He had seen many young lives meet their sentence; he had never seen one meet it more bravely.

"That is where you are wrong," he said. "You have three friends, at least. I am one, Miss Baker is another. The third will come to you today."

The girl's eyes opened wide in astonishment. "A friend of mine—coming today? Who can it be? Why, there isn't anybody."

The doctor had risen now, and stood smiling down upon her.

"You will know more before night. Now I want you to promise to eat all that Miss Baker brings you. Will you?"

"Yes," Catherine answered. There was a bright spot of excited color in each cheek. What would she not do for a friend to help her down the unknown way of these last weeks!

She took what the nurse brought, and then lay quietly looking out at the geranium hedge beyond her window. Presently she slept a little. She woke at the sound of a light knock and a low voice, "May I come in, dear?"

"Please," the girl gasped. If she should be a disappointment—this unknown friend!

The door opened softly, and the two faced each other—the gray-haired woman with the brave, sweet, serene face, and the girl who had so little time to live. She gave a little cry.

"Oh, how did you know how I wanted

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you—when I had never seen you?"

She was taken home to Mrs. Dana's that afternoon. The next day she waited impatiently for the doctor.

"Who is she?" was her eager question. "Tell me all. How did she come to me? It is the most wonderful thing that ever happened in my life. It is so beautiful to have it—at the last!"

The doctor nodded; he had known how it would be. He told the story briefly—of the fight for the life of an only daughter, of the defeat at the end, of the love which immediately turned its own sorrow into service. For six years now this woman has been giving

herself to other girls who were fighting their sad battle with the same foe. Each, till death or recovery put an end to the need, became her daughter, with full rights to all her care and devotion.

The sick girl, who was no longer alone, murmured a few words.

"What did you say?" the doctor asked.

Catherine looked up at him, smiling. "It was just a bit out of one of the Psalms," she said. "It made me think of Mrs. Dana, 'Who passing through the valley of Baca, make it a well.'"—Youth's Companion.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention.

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—AND LARGER LINES OF CHRISTIAN WORK.

We have in previous articles on the Organized Class shown how it arranges for every member to do his quota of Christian service. This it does through its Committees and its Bible Study and clerical work. But the influence of the organization does not, cannot, stop here. Men and women who do these things satisfactorily will perforce be led into larger lines of Christian work. The force of habit and the law of progressive life compel them to enlarge their religious horizon and extend their field of spiritual operation. The Organized Class starts its members, many of them, into larger lines of Christian service by revealing to them the work to be done and discovering to them their individual aptitudes.

The parent Baraca Class, that taught by Marshall A. Hudson, Syracuse, N. Y., numbers more than 400 members today. During the twenty years of his history more than 500 men have been converted in it and brought into the Church. Many of these have gone into the gospel ministry, many have become Sunday school teachers, many have become social settlement workers, many do service on charity boards or in connection with charity bureaus, many have become evangelists, many have become specialists in various other lines of religious and secular work growing out of the religions.

You think there are no such possibilities in your community or in your class. And therein do you mightily err. Where do all our great leaders come from? From the sequestered nooks and corners of the world. You have not read history correctly, if you think you are engaged in a hopeless task when you are teaching a Sunday school class in just an ordinary church. It is for just such churches that the Martin Luthers and the James O'Kellys and the Wellonses have come. The people in your community are as good as those in any community and there is as much promise in them. Because you have known them all your life is no proof that they are not worth while. They

are worth while and merit your hands the noblest and best you have. You do not know, you cannot know, what great possibilities for good God may have entrusted to your hands in giving you a Sunday school teacher's responsibility and opportunity. You may be teaching a second Francis E. Willard or another Horace Mann. You cannot know these things; it is not yours to know. It is yours to give those committed to you the opportunity to show what is in them in the line of Christian service; nothing less than this discharges your duty to them. The results are not yours; they are His.

Remember that the only difference between the giant oak and the puny sapling is an opportunity to grow. This may be the only difference between the unpromising members of your community and the giant leaders in church and the religious life. The Organized Class will give them an opportunity to grow, to develop. Shall they not have it?

"The Cry of the Hour."

It is not often that we read a poem that impresses us more than this one. The author of it we do not know, but its spirit is the thing we need in the Christian Church. We need, we must have, an uprising of the laymen or our cause is not to prosper as God wills that it shall. One of the great problems confronting our approaching General Convention in Suffolk is how to get the laymen to work. In this connection the following poem, clipped from the Adult Bible Class Monthly, is very appropriate:

Men wanted—true, noble, and strong,
Men who will work and will fight the wrong.

Men with wisdom, courageous and brave;
God, give us men, other men to save.

Give us men eager for service, not slow,
Men with grit, grace, and plenty of "go."

Men bearing the cross—lifting it high;
God, give us men who will dare to die.

Men who are earnest, mighty and brave,
Men ever ready to work and to save.

Men bearing the cross unswerving and true;
God, give us men who will dare and do.

Men strong in purpose, wanted here and there,

Men to push the good fight everywhere.

Men bearing the cross—our conquering sign;
God, give us men to fall into line.

From Our Mail.

Mrs. J. J. Lincoln reports a Teacher Training Class of 18 members in the Wakefield Church. Prof. Lincoln is teacher.

Bro. J. E. Franks, Raleigh, R. F. D. 2, writes that he is busily engaged in perfecting the organization of a Teacher Training Class in the Catawba Springs Church.

Bro. J. H. Blanchard of the Memorial Temple, Norfolk, sends us some suggestive bulletins of our enterprising church there and, speaking of the Christian Endeavor work, adds: "Our Society is growing in efficiency. The Committees, recently appointed, are at work. This means success, of course. When an organization gets committees to do their duty, then you will feel the current and know that there is a live wire. Working Committees will solve dead problems in every sphere of organized work."

A BOOK REVIEW.

Knowing and Teaching the Scholar.
A. F. Schauffler, D.D. Number 8 of the Times Handbooks for Sunday school Workers. The Sunday School Times Co., Philadelphia. Doubly bound in cloth. 94 pp. 50 cents. For sale by The Christian Sun.

Any book by Dr. Schauffler merits the careful attention of the Sunday school world. This book is not unworthy its predecessors. It sets forth in six chapters the necessity and the methods of getting acquainted with our scholars and of teaching them. What it states has been stated before—it is not a radical book in its suggestions, yet it is a suggestive and helpful book and valuable because we cannot have too many statements of the principles underlying the Sunday school teacher's art.

The first chapter deals with the study of the child. Here the author rightly takes issue with some of the eccentric investigations conducted by the professors of Paidology and favors a sensible, practical study of the child, based on experience and aimed at definite ends.

The second and third chapters deal with the five gates of approach to the mind. Here due emphasis is laid upon object teaching and black-board work. These chapters will certainly help any teacher who desires to do object teach-

ing and to use the blackboard effectively, but cannot.

The fourth chapter is by Rev. M. S. Littlefield and treats of Hand-Work in Teaching. Dr. Littlefield has here given a brief resume of his volume by that name published by the Sunday School Times Co. Every reader ought not only to read this epitome of the department of Sunday school teaching in which Dr. Littlefield is a specialist, but should also procure and master his fuller work.

The fifth and sixth chapters deal with vital topics: the teacher's work outside the class-room and the conversion and culture of the scholar. Too many teachers plead business as an excuse for not getting acquainted with their scholars. Dr. Schauffler not only shows this is not an excuse, but also makes clear the methods and the aims by which such acquaintance may be brought about. Many otherwise good teachers are failures because they do not know how to get their scholars to confess Christ nor how to lead them safely in the Christian life, once they have confessed Him. Such teachers need this book.

EASTERN VIRGINIA PRIMARY UNION—ANOTHER MESSAGE.

Everybody admits that children should be taught the Word of God and trained in the understanding of it. Not taught merely to repeat it—as when we were visiting recently and heard a six-year-old child recite catechism, as some one said, “by the yard.” He just rattled it off, almost faster than one could follow his utterances, and we affirm he had absolutely no conception of the words he pronounced. A child is not learning anything by that sort of process, and the teacher who follows such a method of instruction (?) is not teaching anything.

Have we thought how wonderful and how sufficient is the promise to those who read and study the Word diligently? Turn to Josh. 1:8; Deut. 17:18-20; Neh. 8:8; Ps. 1:1-3. If we have not thought of it before, we cannot fail to see in these scripture references a plain command regarding the study of the Word and the certain reward promised to those who obey the command.

We say then that the child should memorize scripture texts, and should be taught to read and study the Bible as his years increase and his perception enlarges. But when, you may ask, should this training in the memory of scripture texts begin? At what age should the Sunday school scholar first receive training in the knowledge and understanding of “Seek ye first the Kingdom of God” etc? We believe

right in the primary grade as soon as he has passed from the Cradle Roll to a class in the Sunday school and become a regular attendant thereupon. Thus, by the time the child is able to read, a desire for Bible truth will have fastened itself in the mind, and a taste for Bible-reading developed before he shall have had a chance to cultivate a fondness for any other literature.

In Bible training and instruction, the C. E. fills the need of the larger children and young people—the class that might be termed junior and intermediate—but, approximately, a child must be about ten years old before he is eligible to this work because his capacity up to that age has not reached the requirement set by the department of C. E. What, then, of the years preceding that period? Clearly, the children who constitute the primary classes in our Sunday schools have been wholly unprovided for along lines of systematic training and drilling in scripture lessons and texts, and clearly, there is a distinctive need, right here, for the kind of training that the Primary Union provides.

The Young People's Convention, held at Elon College, was suggestive in this direction: if it did not fully dictate and outline a policy for each, it, at least, had in mind concerted effort along lines suited to every age of the young person. But prior to the time of the Young People's Convention, the E. Va. S. S. Convention, realizing that the chain of religious training for the young was incomplete, set about to supply one of the missing links by providing a department of Primary Union, which department, however, has remained entirely undeveloped until the present year.

So far as we know, this movement on the part of the Eastern Virginia Convention is the first of its kind in all our Sunday school work, South. Has not the E. Virginia Convention taken a very important step, and a very wise one, by recognizing the need and providing for the development of a Primary Union department? And would it not be the part of wisdom if other Conventions would catch the thought and enlarge upon it? Indeed, why should not the General Convention arrange for the extension of the Primary Union work by adopting such aggressive, general policy adaptable to the entire field?

The Primary Union in the E. Va. Convention is steadily advancing, and though but a few months old, already can be seen its good effect upon classes and individuals. What a beautiful work it is! If the Primary Union aim is kept before the child and made the goal of his ambition, how many more chil-

dren will drift toward the church and a life in Christ, than away from it to a life of worldliness. At ten years of age how much larger per cent. of the children will enter the ranks of Junior Endeavor, and ultimately, the church and the service of God, if they have had this training, than if left, during these years of bending and moulding, to cultivate tastes and form associations which will lead them exactly in the opposite direction to that for which our aim is set.

The Primary Union Aim is a lofty one—To teach children the Word of God, and to incite within them a holy desire to live by no other standard.

Mrs. J. J. Lincoln,
Genl. Supt.

C. E. TOPIC FOR MARCH 27—A FEW SUGGESTIONS.

Getting Ready to Live Forever. Eccl. 12:1-7. Easter Meeting.

The topic for this meeting is certainly well-chosen, getting ready to live forever. What theme more suited to the Easter season?

The Scripture.—Let the leader read the Scripture, after which let seven Endeavorers give a minute comment on the thought of a verse each of the passage.

The Leader.—The leader will do well to speak briefly of the meaning of the after life, in one particular, perhaps the cessation of sorrow, the opportunity of endless progress, the meeting with loved ones gone before, the seeing of Jesus face to face, the crown of righteousness, etc., etc., but he ought not to speak of more than one of these, leaving the others to be developed by the Society.

The Pastor.—The pastor ought certainly to be present and speak of the promise and power of youth in Christian service. Paul's injunction to Timothy, “Let no man despise thy youth,” would be an appropriate theme for his five minutes.

Special Work.—An essay on “The Resurrection of Jesus,” the aim being to make it real and living. The recitation of an Easter poem or two.

Music and Flower Committees.—Special music should be prepared. Flowers should certainly be provided.

Question Spurs.—(To come in under voluntary participation):

The meaning of Christ's resurrection to the world?

How may we make it effective? (To several).

What has the Christian world more than the pagan to prove immortality?

How does immortality differ from eternal life?

(Continued on page sixteen.)

OUR DAILY BREAD.

The Daily Globe, of Fall River, Mass., in its issue of March 7, carries this account of Dr. Carlyle Summerbell's sermon of the day before:

Dr. Summerbell spoke Sunday evening on "Give us this day our daily bread." He said that, after the spiritual, things needful for the body were a legitimate object of prayer. The patriot who sacrifices his life in battle, the captain who sees that all the passengers are safe from the waves before he looks after his own life, Jesus upon the cross all testified that there was something more important than the body in this life. Yet the body is a necessity as long as we are here. Our Christian Science friends without doubt pay too much attention to the health and freedom from diseases of the body, yet do we pay enough attention, or do we treat it seriously? The laws of the body are the laws of God as much as any other.

In the Rescue Mission a true conversion not only means a change of mind, but clean clothes and clean bodies. A clean shirt has a tendency to go with a clean soul, if it is possible. Hospitals, preventions of disease, good air, good water, good food, all have their place in the broader aspect of religion. For a fully developed man, there must be physical bread, intellectual food, and a religious spirit constantly renewed. To get religion once, will no longer last all which if kept too long becomes stale and hard.

The prayer is not "Give me my daily bread," but "Give us our daily bread." When men have not had bread, they have tried to answer this prayer, not by appealing to God but to violence. You all remember the question of the French princess who, when she heard the mob in the streets, asked what was the matter and received the answer, "The people are crying for bread." "Why don't they eat cake?" asked the princess. The Frenchmen cut off the heads of the nobles, in order to get bread. In England at the present time, they are trying to answer the question of how to tax unceasingly the men who own land from sea to sea, but keep it simply for hunting and game. Poverty abounds in London, the greatest city of Christendom, and the cry is for bread. By peaceful legislation they hope to answer this prayer.

To the Christian all things should be sacred, not simply his religion but his life and life's activities. It may be a mill treasurer has the right to buy raw materials in the cheapest market, but

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does he have a right to buy the labor of human beings in the cheapest market? Does he have a right to pay wages to men and women, regularly, which will hardly allow health of the body, wealth of soul or happiness of a decent home? How dare such a man pray "Give US this day our daily bread?"

It may be a grand thing to have a Boys' Club to take the place of the home, but when the day comes that every man who works will have a home of his own, it will be a much grander day. It is certainly with a good spirit that John D. Rockefeller, Jr., will withdraw from much of business to take up the task of distributing in charity his father's wealth. Yet, a better day is coming, when charity will not be a necessity, for a chance will come for every man to make his own life, earn his own living. Charity is only a makeshift, but a makeshift for present, and now a necessity.

If a man will not work neither should he eat, be he rich or poor. The millennium is on the way, when we can pray to God, that is, use what God has given us, our bodies, our minds, our talents to earn our own daily bread. What more does a man want or has he a right to expect?

God answers this prayer when we work for it. And that is the only way He answers any prayers. Let us have greater faith in Him, which means greater faith in His universe.

DON'T WORRY, EVEN ABOUT YOUR SOUL.

"In nothing be anxious," says the great apostle. At first it seems like an unwise as well as impossible injunction. The value of the human soul is so great that it is easy for us to jump at the conclusion that the chief end of our lives should be the salvation of our own

souls. This is the exhortation of many hymns: "A charge to keep I have. * * * A never dying soul to save and fit it for the sky." The burden of many sermons is to seek first the salvation of one's own soul.

But the teaching of Christ is the opposite of this. Our souls are never in greater danger than when we are giving all our thought and effort to saving them. He that would save his soul shall lose it, and he that shall lose his soul for Christ's sake and the gospel's, the same shall save it unto eternal life. The "charge to keep" is not to attempt to save one's own soul, but to "seek first the kingdom of God and His righteousness." Preachers have used this almost exclusively as a revival text, but it is really Christ's prescription for all kinds of worry. Worry is caused by our misadjustment of all the things of life. Christ's cure for worry is to put first things first. Devote yourself with singleness of mind to God's work and do not worry about your soul.

The folly and harm of self-examination should be recognized. The habit of morbid introspection gives no real knowledge of one's spiritual condition; it is unscriptural and harmful. How many sensitive souls have been driven to worry and wretchedness by having their thoughts centered upon themselves. Let us ask God to search us, and to help us according to our needs. Let us not worry about our souls, but give ourselves unreservedly to God's service, and then leave our infinite and eternal interests in His care and keeping. "He hath showed thee, oh, man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" This is the supreme act of faith which God demands: that we be just, kind and reverent, and trust our soul's salvation

to Him. Work righteousness, love mercy and walk humbly before God, and He will take care of your soul. In this way lies peace of mind and security of soul. "In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall guard your hearts and minds in Christ Jesus." Worry even about the soul will rob us of our peace of mind and happiness of heart, for it may truly be called the great joy-killer of life.

—A. R. E. Wyant.

OUT OF THE DARKNESS.

A young father was in the habit of taking his little daughter with him when closing the lower part of the house before going up to the sitting room for the evening.

One early winter evening, when the hallway was lighted on account of the shortness of the day, after fastening the front entrance, the father turned out the gas without noticing where the wee girl was, and fearing he might stumble over her waiting in the hall, he asked, "Where are you, dear?" At once from the foot of the staircase came the reply, "In de dark, papa." And the next moment, with hands clasped, father and child went up into the light.

In after years the father often thought of the incident, recognizing it in the picture of the soul's reply when the father asks: "My child where are you?" and the answer, truly spoken, comes: "In de dark, Father!"

Yes, we grope in the dark. We cannot find our way. We seek a path out of the gloom, but find it not, and we stumble and fall and are hurt. But the Father's voice guides us to His outstretched hand, and grasping it we walk with Him, guided by Him, up into the light, the light of His love and His care, into everlasting security and life eternal.

—Exchange.

NEGLECTED LETTER-WRITING.

"I think neglected letters will rise up in judgment!" exclaimed a busy woman with contrition. "Here I've been meaning and intending to write to that poor girl in the hospital and didn't. I got word this morning that she's dead."

"Too bad!" said a friend. "I can understand just how you feel. She used to say one of your bright, newsy letters under the pillow was better than a sleeping potion. You've a gift at letter-writing."

"Well, that's past, but it's going to be a lesson to me. If letter-writing is my gift, I'll use it."—Wellspring.

The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.
Editor Herald of Gospel Liberty

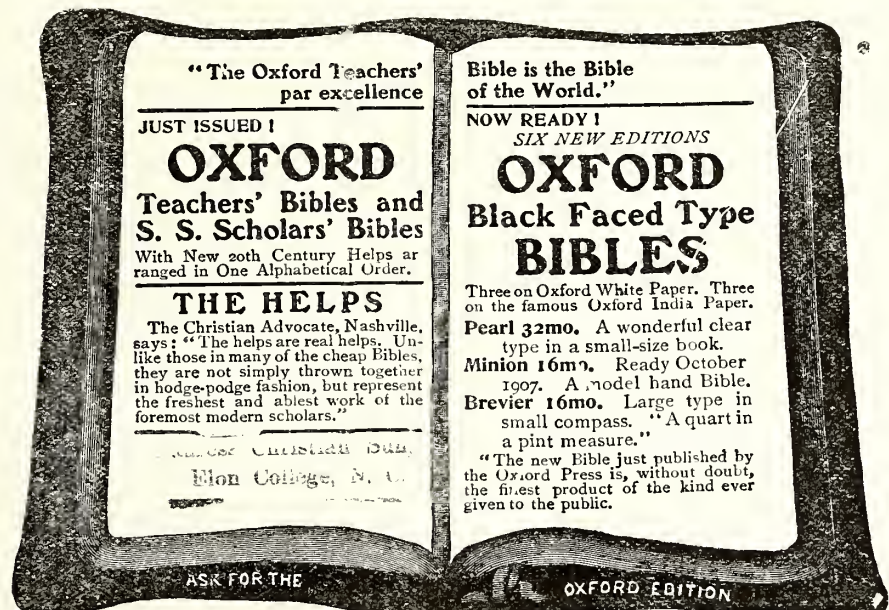
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KEEPING FAMILIES ABOVE WANT.

Every thinking man wants to provide so that his wife and little ones, those dependent on him, will be kept above want when he is no longer here to provide for them. The great question now-

a-days is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond,

Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

(Begun on page thirteen.)

How should our hope of eternal life influence us here in our actions?

How can it help us in sorrow? In joy? In failure? In success.

How does it help the energetic man? How affect the drone?

How does it spur us to do our best?

What warning from our immortality?

Scripture References.—(To come in under voluntary participation, with a sentence comment):

The Call to the Young - - Ps. 34:11.

When We Should Call on God Ps. 32:6.

A Good Prayer - - - - - Ps. 69:13.

Today! - - - - - Ps. 95:7.

Who Should Get Ready - - Ps. 148:12.

Son versus Father - - - Prov. 10:1.

How We Are Known - - Prov. 20:11.

A Blessed Promise - - - Isa. 49:8.

Where to Lay up Treasures Matt. 6:20.

The Unrighteous Excluded Matt. 5:20.

Whom to Fear - - - - Matt. 10:28.

The Extent of our Getting Ready

Matt. 18:9.

A Contrast—Its Lesson - Luke 16:23.

Now! - - - - - 2 Cor. 6:2.

A Word to Young People - Eph. 6:1.

Our Eternal Building - - - 2 Cor. 5:1.

Christ Prepares for Us - - John 14:2.

For Next Week: Christ our Teacher.

Consecration Meeting.

M., Mar. 28. A Lesson on the Kingdom, Matt. 5:1-11.

T., Mar. 29 On Righteousness, Matt. 5: 20-30.

W., Mar. 30. On Prayer, Matt. 6:5-15.

T., Mar. 31. Our Fear Thought, Matt. 6: 25-34.

F., Apr. 1. On Service, John 13:1-17.

S., Apr. 2. On Obedience, John 14:15-24.

Sun., Apr. 3. Topic—Christ Our Teacher, John 12:44-50.

Suggested Program.

1. Special music, two or three numbers.
2. Chain of prayer for the gift of eternal life.
3. Scripture and comment.
4. Leader's prayer.
5. Solo or other special music.
6. Leader's remarks.
7. Special work.
8. Voluntary participation.
9. Song.
10. Pastor's five minutes.
11. Song. Offering. Mizpah.

—We are in receipt of a notice from the United States Government giving warning to people of this country against

a notorious Spanish swindle that is operating in many sections of our land. The swindle has to do with a reputed imprisonment of a relative and the guardianship of a child. A Cuban prisoner, a darling daughter, whose fortune amounts to \$30,000, a priest and a sized valise are the principals about which the fraudulent story hinges. The American Consul-General at Barcelona, Spain, is doing all he can to apprehend and bring to the bar of justice this notorious band whose swindling operations have gone on for some years and have become quite general, but so far the guilty ones have eluded the grasp of the law. Our Government warns all people against being trapped by this band of sharpers. It is a fraud, pure and simple.

—They have tried Prohibition out in Kansas longer than we have in the South. They have settled the question as a part of their constitutional law. They are not discussing how they may rid themselves of the law or how they may keep it. They simply have it as a fixed and settled policy of State government. Of the law, and its operation in that State, Charles M. Sheldon, author of "In His Steps" and many other books that make him world-famous, writes:

"Constitutional prohibition has done more than any other one thing to make Kansas the garden-spot, morally, of the universe. It has educated thousands of the finest young men and women to abhor intoxicating liquor as they would abhor any kind of sin and crime. It has helped educate the entire population in ways of sobriety and sober, healthy thinking and conduct, and has raised the entire moral tone of the State to the highest level of citizenship. Prohibition in Kansas is not a question mark, but a permanent fact. The saloon and all that goes with it in Kansas is deadlier than Pharaoh's army."

The Game of "Snake's Tail."

The Japanese children have a little game they get a great deal of fun out of called "The Snake's Tail." A similar game is known in Europe, under the name of "The Ribbon's End."

In order to play it you arrange all the players in a line according to size, from the biggest down to the littlest. Each one puts his hands on the shoulders of the one in front of him, and the smallest child thus becomes the snake's tail. The game is then for the biggest child, or "head," to catch the "tail," without anyone taking his hands from the next one's shoulders.

While the "head" tries in every way

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P. M. A. M.	STATIONS.	A. M. P. M.
4:15	8:00 Lv. Raleigh	Ar. 10:59 7:25
4:25	8:10 Caraleigh Lv.	10:40 7:10
4:48	8:35 McCullers	10:22 6:43
4:53	8:40 Banks	10:17 6:37
5:04	8:52 Willow Spgs.	10:09 6:25
5:20	9:04 Varina	10:00 6:14
5:28	9:14 Faquay Spgs.	9:50 6:05
5:50	9:35 Chalybeate	9:35 5:50
5:55	9:40 Kipling	9:28 5:43
6:08	9:53 Cape Fear	9:16 5:25
6:15	10:00 Lillington	9:11 5:19
6:23	10:08 Harnett	9:01 5:08
6:28	10:13 Bunlevel	8:55 5:02
6:38	10:23 Linden	8:45 4:52
6:49	10:34 Lane	8:33 4:40
6:54	10:39 Slocomb	8:28 4:35
7:10	10:55 Tokay	8:12 4:17
7:20	11:05 A.C.L. June.	8:05 4:10
7:25	11:10 Ar. Fayetteville Lv.	8:00 4:05

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to catch the "tail," the players forming the body of the snake try to prevent this by doubling and turning. Every time the head starts in the direction of the "tail," the whole snake writhes its "tail" as far away as possible—but it must not break in two.

You can adopt the rule if you want to that any player who takes his hands off the next one's shoulders must move to the tail, and that the tail when caught becomes the head. In that case you have to give up having the players arranged according to size—but it passes the fun around better. This is a fine game for school recess or at home.